







COMMUNITY PLANNING REVIEW

REVUE CANADIENNE D'URBANISME

VOLUME XIV

NUMBER 2

COMMUNITY PLANNING ASSOCIATION OF CANADA
L'ASSOCIATION CANADIENNE D'URBANISME

PATRON:

The Right Honourable Vincent Massey, C.H.

PRESIDENT:

F. Joseph Cornish, Q.C., Toronto, Ontario

VICE-PRESIDENTS:

Dr. Harold Baker, Saskatoon, Saskatchewan
Prof. R. Graham Murray, Q.C., Halifax Nova Scotia

IMMEDIATE PAST PRESIDENT:

Jacques Simard, Montréal, Québec

CMHC COUNCILLOR:

Stanley H. Pickett, Ottawa, Ontario

NATIONAL COUNCILLORS:

H. G. Bourne, Vancouver, British Columbia
D. L. Makale, Edmonton, Alberta
Morley Blankstein, Winnipeg, Manitoba
W. E. P. Duncan, Toronto, Ontario
Mrs. R. H. Scrivener, Toronto, Ontario
Roland Lemieux, Arvida, Québec
John Gurholt, Halifax, Nova Scotia
Samuel J. Hefferton, St. John's, Newfoundland

COUNCILLORS-AT-LARGE:

R. L. Dunsmore, Montréal, Québec
W. T. Lane, Vancouver, B.C.
Justice M. A. MacPherson, Jr., Regina, Saskatchewan
Dr. F. Gerald Ridge, Willowdale, Ontario

NATIONAL DIRECTOR:

Major-General M. L. Brennan, O.B.E., C.D.

EDITOR:

Jennifer R. Joynes

NATIONAL OFFICE:

425 Gloucester Street, Ottawa 4

Cover:

Outside Covers: NFB photos by Ted Grant, taken at the Mill of Kintail near Ottawa.

Inside Covers: NFB photos by Chris Lund, taken at Fortune Lake in Gatineau Park.

CONTENTS — SOMMAIRE

| | |
|--|----|
| THE CHALLENGE OF AFFLUENCE | 2 |
| <i>Hon. Maurice Lamontagne, P.C., M.P.</i> | |
| TOMORROW AND TOMORROW AND TOMORROW | 8 |
| <i>Jacques Simard</i> | |
| VACHES SACREES—ET REGLEMENTS DE ZONAGE | 13 |
| <i>R. W. G. Bryant</i> | |
| A PROGRAMME OF ADAPTIVE PERFORMANCE | 18 |
| <i>Michel Chevalier</i> | |
| THE SANCTITY OF WATER | 23 |
| <i>Titus Burckhardt</i> | |
| PLANNING VACANCIES | 28 |
| PUBLICATIONS | 28 |

Published by the Community Planning Association of Canada. Opinions expressed herein are not necessarily those of the Association. Permission to reproduce material from the magazine may be obtained by writing to the Editor. Authorized as second class mail by the Post Office Department, Ottawa. Printed at the Runge Press Ltd.—Ottawa. Listed in the Canadian Index to Periodicals and Documentary Films. Individual membership in CPAC, including annual subscription: \$5.00; subscription only: \$3.00; single copies: 75c.

Publié par l'Association Canadienne d'Urbanisme. Les opinions exprimées dans cette publication ne sont pas nécessairement celles de l'Association. Le droit de reproduction doit être obtenu en s'adressant au Rédacteur. Autorisé comme envoi de 2e. classe, Ministère des Postes, Ottawa. Imprimé à Runge Press Ltd.—Ottawa. Membre particulier, y compris un abonnement annuel: \$5.00; abonnement seulement: \$3.00; chaque exemplaire: 75c.



Where Do We Go From Here? - Paul Gauguin

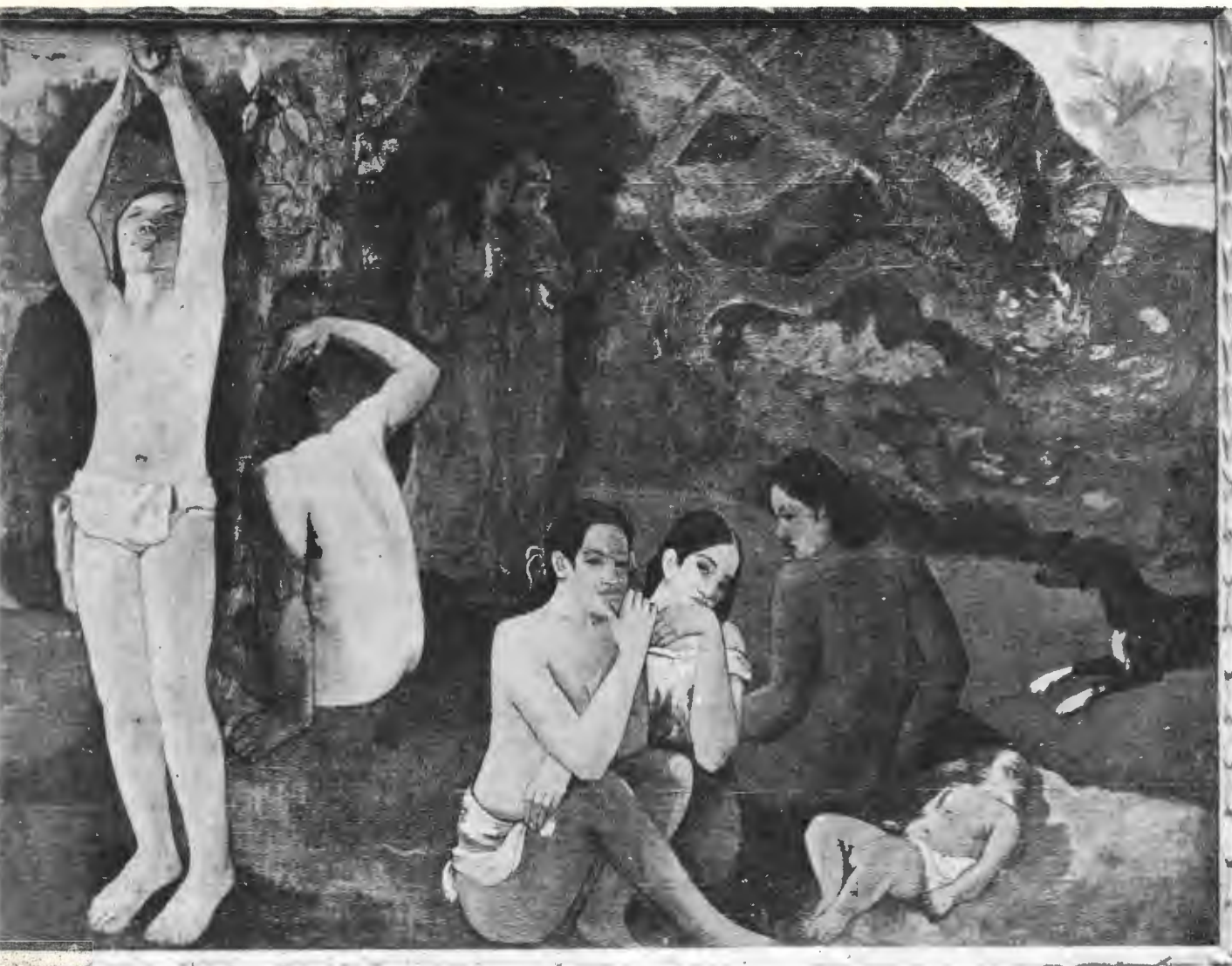
THE CHALLENGE

Hon. Maurice Lamontagne P.C., M.P.
Secretary of State of Canada

In 1817 the English poet John Keats, at the age of 21, published his first volume of poems. Among them was an untitled Sonnet which begins . . .

*"To one who has long been in city pent,
Tis very sweet to look into the fair
And open face of heaven — to breathe a prayer
Full in the smile of the blue firmament."*

I think this literary allusion is an appropriate way for me to begin my remarks tonight. For I personally am full of smile for the opportunity you've given me of leaving the city of Ottawa, which is politically pent for me, anyway, to come to look upon the open, heavenly face of Stratford with its Avon swans, its Ontario Street and its literary theatre. And I think Keats' references to the "city pent" and his desire to escape from it go well with the event which has brought us together this evening in this lovely city, the Fourth Stratford Seminar



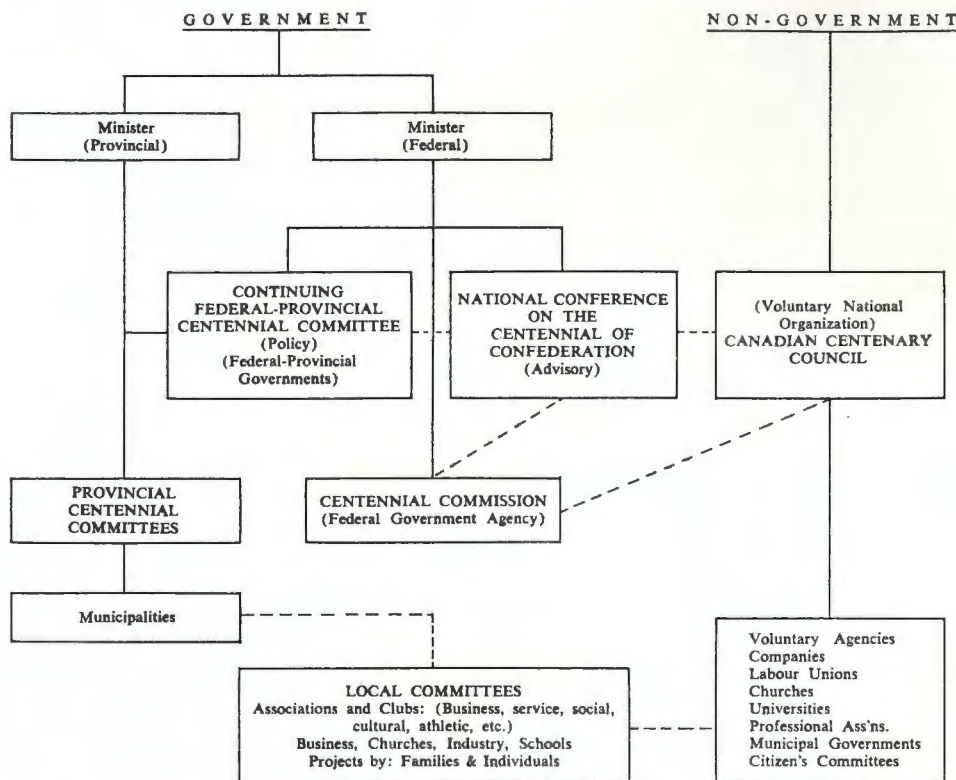
Courtesy, Museum of Fine Arts, Boston

OF AFFLUENCE

on Civic Design. Among other things my quote indicates the need for civic design is not at all new, as Keats obviously was feeling the urban pinch years ago.

The subject that convokes us — civic design — is one of the basic issues of our time, for it concerns the quality of our daily lives. Its seriousness, however, may not be understood by everyone. In fact, many people may question the need for *any* design, just like an old woman of Montreal who once asked the English architect Sir Basil Spence why he put what she called “that antenna” on the top of Coventry Cathedral. “Madam”, replied Sir Basil, “‘that antenna’ is there to receive messages from heaven.”

I bring you no messages from heaven, only messages from the mortal but well-meaning souls of the Government. For I can assure you that the Government is most concerned about civic design and the need for it. In fact, the Federal Government will try to do all it can to assist your cause and encourage good civic design — through the CMHC, through the Design



ORGANIGRAM— CENTENNIAL OF CONFEDERATION

*(Reprinted from THE
CENTENNIAL HAND-
BOOK/GUIDE DU
CENTENNAIRE)*

*This article is the text of an
address delivered to the 1964
Stratford Seminar on Civic
Design*

Council, through organizations like the National Capital Commission, and through other means, including the projects celebrating the Centennial of our Confederation.

This evening I propose to give you my views on Centennial projects and suggest a general approach towards them that could be considered by engineers, architects, town planners, government officials and other involved persons. Obviously I don't arrogate the only right approach to this subject, but I hope my thoughts may stimulate you. Before proposing my views, however, I think it might help if I outlined present Centennial organization and plans, and sketched in some of the wider purposes of this celebration as I see them.

To begin with, in the Centennial set-up, there are the municipal centennial committees. Many have been formed already—like the excellent one in Stratford—and we hope that soon all Canadian municipalities will have such committees. All provinces have established centennial agencies and have named a Minister to be responsible for the provincial centennial celebrations. Federally, as you doubtless know, the Centennial Commission is the central agency whose lot it is to originate, develop and implement projects as approved by the Government. It will also look after the federal grants, made in collaboration with the provinces, for local centennial projects. The Commission we might call the Father Figure to all Centennial efforts.

The National Committee on the Centennial, comprised of federal and provincial Ministers (plus their advisers, of course), is responsible for liaison between federal and provincial governments. You might call it a federal-provincial committee on the Centennial—a most pacific and productive example of co-operative federalism, by the way.

Next is the National Conference on the Centennial, an advisory liaison agency of 60 members named by the provincial and federal governments to represent different segments of the Canadian populace. Here is the central grass-roots centennial organization.

Finally, representing the admirable stuff of Canadian private enterprise, so necessary to the success of our Centennial celebrations, is the Canadian Centenary Council, a voluntary body of private organizations and citizens. It co-ordinates centennial activities in the private domain.

Right now, after this roll call, you might think there are too many Centennial organizations. I've certainly heard this complaint before. But I think that the variety of organizations reflects our federal, thinly-peopled country, with its public and private sectors; and I'm sure that as these organizations emerge, programmes in hand, we'll see that each of them does have a fulfilling purpose. We in Ottawa will certainly try to make sure there is no overlapping or duplication of effort.

But what of the programmes these bodies have been established to devise and administer? Well, in the

public domain, the federal government has initiated four major programmes:

1. First, the Centennial Grants programme provides for federal grants of \$1 per person to each province or roughly \$20 million for the whole country. Out of this fund, we will pay up to one third the cost of local or regional projects, as planned by provincial, regional and municipal authorities. Most of the grants projects will have been selected by early 1965.
2. Then there is the Confederation Memorial Programme providing federal grants not exceeding \$2.5 million to each province, to help finance the raising of a commemorative building in every provincial capital. Most of the provinces have selected their project now, and five of them—P.E.I., Newfoundland, Quebec, Manitoba and probably Saskatchewan—will build capital centres for the performing arts, to complete a Canadian cultural centre network.
3. In Ottawa, the Federal Government is building a National Centre for the Performing Arts, a new National Library Building, and a new National Museum complex, the total costing some \$35 million.
4. And lastly, in the "hopper"—a term used here in Ontario, I believe—we are developing plans for a Confederation Train and Confederation caravans, for cross-country travels of Canadian high school students, for a travelling festival of the performing arts with both national and international participation, and for production of special films and other artistic projects. We will devote \$20 million to these activities.

Thus the federal budget for Centennial celebrations amounts to \$100 million, or, perhaps more conveniently, \$1 million for each year of our Confederation.

And other projects? I believe that for their part and plans, the provincial and municipal governments will spend at least as much as the federal government. And private industry and enterprise, in turn, are expected to produce their own projects and attendant budgets.

So we can safely, if breathlessly, conclude there is lots of money to be spent by governments and private groups in Canada to give ourselves a proper birthday. Now I urgently hope, as I'm sure you do, that this money will not be spent on passing fancies nor on local improvements, like sidewalks or jails, which would be built in the due time of ordinary social life. I urge that to celebrate Canada's extraordinary vigour upon reaching the silvered age of 100, we should bring forth extraordinary projects important to our cultural life—commemorative buildings raised up and nature recreated—to enhance our spiritual well-being, not just for 1967 but for years to come. Why?

Like the words of Gauguin's famous and moving Tahitian painting which I often saw in the Boston Museum of Fine Arts during my university days, Canadians may well ask, "D'où venons-nous? Que sommes-nous? Où allons-nous?"

D'où venons-nous?

Where have we come from? Canada is a land settled by the French, fought for by the English, and plenished by immigrants of all nations, a country of international traditions and sensible community.

Our *forefathers* explored this land, and laboured in it, leaguering their talents with and against its natural riches to conquer the land, till it and tame it, to produce a bountiful society which could satisfy man's first demands—his creature comforts. Industry and science our *fathers* used, to extend ourselves still further, to combat disease, quell poverty and to try to provide us *all* with the material comforts which dignify mankind.

But these Canadians of former times were called to attend also to the civilizing political structures of society. They struggled first, in groups, towards self-government; and then to found that form of government which would accommodate their economic and social needs and accord them, too, the unique citizenship of Canada.

Releasing themselves from British rule in 1867, the French and English of Ontario, and Quebec and the Maritimes, grouped into Confederation to bring forth a new country, Canada; and thus, in the harmonious relationship of English and French and later of other ethnic groups, to provide for the foundation of a new and remarkable people.

Que sommes-nous?

What are we? Today, Canada is one of the favoured nations of the world, economically, socially and politically. Yes, we have our problems but they are neither permanent nor insoluble.

Canadians share political difficulties, as many provincial governments look for more responsibility and French Canadians look for more sympathetic recognition of their role. But I believe these are only temporary difficulties that can and will be resolved by moderate men of good will and good reason.

Economically and socially Canadians today enjoy one of the highest standards of living in the world. Unhappily, there are still pockets of poverty in this country, but we are working hard to wipe them out. And unhappily, there is still too great inequality in the distribution of health and wealth, but our governments are moving to correct this situation.

Où allons-nous?

Where are we going? In the not too distant future, because of enlightened social policies, because of modern economics and because of science and automation and cybernation, we all will feel the soothing folds of the affluent society, with our creature comforts cared for, and our leisure time greatly expanded.

When we come to that point, and I think we are fast approaching it in this country, we will stand in a new Canada with new problems, challenged by affluence to bring forth the New Society of Man.

What of this New Society? What will its nature be? In the New Society we must be less preoccupied with the *quantity* of life and be more concerned with its *quality*. The Old Society will have provided for man's *partial* happiness through social and economic well-being. The New Society must provide for man's *full* happiness by utilizing the opportunities created by the affluent society and the hard-won political liberty of men, to establish conditions in which all men—all Canadians—will have equal opportunity for the creation and enjoyment of quality culture.

For I do not believe that man finds happiness only in his enjoyment of creature comforts. I believe he finds complete happiness in the highest creative exercise and enjoyment of his mind and body—in other words “culture”—by which man may become more aware of himself and his fellows, and of his peculiar human faculties for thought and self-knowledge and communication. Thus—through the creation and appreciation of quality culture—do we approach union with perfection and beauty, and achieve full happiness.

For me, culture is a broad term covering the pursuit and enjoyment, by the general people, of all sides of our humanity—our thoughts and our arts, our buildings and our sports, all that which is fashioned by man. “And through this knowledge”, as wrote the English writer Matthew Arnold, “to turn a stream of fresh and free thought upon our stock notions and habits”. My definition of culture, then, is neither egghead nor ethereal. It embraces the pursuit of Shakespeare and boating on the Avon, and it includes roads, the faces of our cities and towns, architecture, civic design—even “pop” art—all that is fashioned by man.

But I think it obvious that the cultural preoccupation of men should not be with cultural quantity but with cultural *quality*. And I believe too that our cultural level in Canada is now too low, as the sad state of our cities testifies.

I know I have just entered upon the treacherous philosophical ground of high and low, of good and

bad. But I'll keep going, anyway. For I think there *is* such a thing as “good” or “quality” culture—and that this is what we should be striving for. I think it can be recognized. I would like to refer here to a story, a true one, told by an architect present with us tonight, Mr. Dimakopoulos of Montreal, and I hope he will approve my retelling it. Once, in Greece, Mr. Dimakopoulos watched a fisherman, who was about to paint his boat, test various colours on the rocks before making his choice. When the fisherman finally did choose a colour, Mr. Dimakopoulos approached him and asked why he had chosen that particular colour. The fisherman, looking puzzled, replied quite simply, “Because it is the good colour”. Well it is the good culture which we're after—good paintings, good roads, good books, good films, good hockey, good civic design, and even good politics.

Many say that only a few—the so-called intellectual elite—can ever appreciate the good, the quality culture. I don't agree.

So long as the masses of men have had to struggle against the barriers of physical want, so long they could not devote themselves to making, understanding and enjoying these ultimate cultural pleasures. But in the New Society the barriers will fall away, and all Canadians of the future should have that chance to devote themselves to the creation and appreciation of culture, or to put it another way, the creative uses of leisure.

Our own Canadian history shows that the flowering of culture will not come about by itself. That is why I am convinced that in the battle against cultural mediocrity and the search for cultural excellence—in all phases of our national life—Government must participate in protecting our culture from impoverishment and stimulating it to improvement. But while Government must play a greater and more systematic role in this field, other private and public people and organizations must play theirs.

Challenged in the past, we have struggled to clothe and feed ourselves—and we have succeeded. Challenged in the past, we have struggled to create a new country, Canada—and we have succeeded. Challenged in the past, we are still struggling to forge a new Canadian identity, and to provide affluence for all—and we will succeed. Challenged now, we must struggle to create the new Society of Man, wherein our deeds must measure our purposes, and our creations must measure our customs—and we must succeed.

We Canadians must create a vast choice of leisure opportunities, and we must provide the mental and

physical environment in which the human spirit can grow to grasp the pleasures of leisure in the New Society.

To create the mental environment we must educate all our children so that they can appreciate and advance the cultural wonders of this New Society. And to create the physical environment we must beautify our surroundings, especially our cities and towns.

The late President Kennedy, who was troubled by this problem, hired a special consultant on the Arts, Mr. August Heckscher, to write for him a report on "The Arts and the National Government" which discussed the need to beautify our environment. In that report, Mr. Heckscher wrote:

"The Renaissance state has been referred to as 'a work of art'. Today the whole environment, the landscape and the cityscape, should be looked on as potentially a work of art—perhaps man's largest and most noble work. The power to destroy provided by modern organization and machinery is also, if it is wisely used, an unprecedented power to create."

Today there is no doubt that we are not physically ready to welcome the New Society of Man. In our push for creature comforts, most of our cities and towns have been ill or unplanned, have become untidy and overcrowded, have been befouled by commercial vandals bent on a quick dollar, have been taken away from man and given over to the motor car. Thus, the Canadian urban dweller lives under the dictatorship of machines and a jumbled heap of murky buildings. Here indeed, is the New Brutalism of the industrialized society. Here, indeed, is the kingdom of the blind and senseless.

Yet most Canadians live in these urban areas and more are migrating there every day. I understand that in the next 35 years, when the Canadian population doubles, 80% of our people will live in urban areas, over 19 million of them in nine cities alone. So something has to be done—and quickly.

Our cities and towns need airing, face-lifting and replanning to eliminate what is transitory and gross, and to conserve and construct what is historical and good. Attention must be given to sculptured space, to function and detail—to bring nature back to the city and therefore to bring man back to nature.

Some of you have already recognized this fact, have seen the distress of our urban areas, and have given your thoughts and energies to the alleviation of the problem. There are many examples. In fact, this seminar is evidence of your concern. But this is not enough. I urge you to do more, much more.

And I reiterate: we in the Federal Government will help in any way we can—as with Centennial projects. We know that imagination and innovation are not synonymous with waste and extravagance; we appreciate, I think, the "good" design, and will encourage it whenever we have the chance. But we can only urge and encourage and participate. You and your associates are the people, the experts, charged with solving this problem of civic design, in our towns and cities in Ontario and across the country. In the end, Canadians must count on you.

In Canada, as we prepare for 1967, I think you have a rare opportunity to provide the basis and initiative for the changing of our physical environment, for the rebirth and renewal of our urban areas as dignified habitations for man. Towards the celebrations of 1967 Canadians, both public and private, will be spending millions of dollars on Centennial projects to be constructed mostly in our towns and cities. Each one of those projects—its purpose well assessed, its social effects considered—could serve as a major stimulus to better design, replanning and renewal of our cities and towns. In turn this could stimulate the imagination of our citizens and encourage them to demand more civic design. As Le Corbusier wrote years ago: ". . . by forms, shapes, (the architect) affects our senses to an acute degree and provokes plastic emotions. It is then that we experience the sense of beauty." Just look at the effects of the Memorial Theatre on Stratford and its citizens. Imagine this kind of effect multiplied a thousand times across the country.

I urge you planners, architects, engineers, officials to stretch your imaginations, to see not just the enormity of the disease of urban blight, but also the splendid opportunity of the Centennial cure. This national effort in civic design could be as magnificent an achievement as the construction of our railways in the nineteenth century.

What a rare opportunity is this for you gentlemen and your fellows across Canada to come together and plan together—not just mementoes for a birthday, but projects for posterity. What a rare opportunity for you, when the nation is examining itself as never before, to produce the best you can, the best, therefore, that is in all of us, to establish new standards of civic design in Canada. Then generations of Canadians of the future may salute our birthday of 1967 as an event not of swift rejoicing and the end of an era, but as an occasion of lasting influence and a beginning—when Canadians lifted up their vision and looked forward to the New Society of Man.

TOMORROW — and TOMORROW — and TOMORROW

Jaques Simard

(Text of an address delivered to the
1964 Stratford Seminar on Civic Design)

In this town made for Shakespeare, it is difficult to escape from the magic, the sacred air which one breathes and I hope to put myself under its spell. I would that what I am going to say be inspired. For I am afraid that the means which my reason recognizes are wholly inadequate to deal with my subject.

And yet I fear that what may be wanted of me is what would be called "a practical solution", a scientific approach and answer, a formula. Anybody waiting for a recipe will of course be disappointed and I trust the intelligence of my audience enough not to labour the point.

What I propose is the laying out before you of the findings of one man's mind, a mind which confesses to having retained maybe 1% of what it has read, and possibly 50% of burning practical experiences.

You shall be the judges, you who have called me, steeped in my Gallic culture to speak in a strange way to your own, whether I am a prophet with honour, or whether, remembering the end of the soliloquy this

"... is a tale

*Told by an Idiot, full of sound and fury,
Signifying nothing."*

Because the title gives us a pattern of a sort, I will use the first "To-morrow" to consider cursorily the projects for the Centennial. In the second "To-morrow", I will try to analyze the effect of the projects on civic design post-1967. In the third "To-morrow", I will bravely look into our post-modern culture.

Throughout my talk we will be forced to consider the city and its product: i.e. man, as slave or master. Having gone as deep as I dare in our subject with the means that I have, I may be led into the temptation to prophesy, which is what in fact you have asked me to do.

"What fools these mortals be!"

The notion of "civic design" is an uneasy and frustrating idea to grasp for the Cartesian mind accustomed to tight-fitting categories. Thus, it will not translate into French because it is too vague. And in a book called *Survival through Design* which Neutra wrote, it is impossible to find a complete description of civic design, although in the course of his text one may read: "design is the cardinal means by which human beings

have long tried to modify their natural environment, piecemeal and wholesale". Or again: "a design is the art of putting constructs in an order, or disorder."

This lazy attempt at definition is not satisfying. Yet the notion is there and its vagueness is in fact helpful to whomever wishes to use it, as he can bend it, shape it to his liking.

I feel that for my purpose, I should use "civic design" in its broadest sense, submerging composition, form, decoration, under: *the best use of matter for the best way of life in the City, for man, by man.*

Listen to Oppenheimer, the physicist.

Human truth does not belong to science but to wisdom. Occidental man has no longer a theory on the sense of life. Our scientific knowledge doubles every ten years, but our ignorance of philosophy increases by the same measure. We are no more inquisitive about man. Only the esthetes are interested in the life of the mind. Science becomes an end. Our civilization is monstrous because we do not know what to do with our power; we are in need of philosophy.

You will have to allow me this humanistic approach; otherwise, should you not have asked a technician, a specialist to speak to you?

To-morrow I

One has to commend the people responsible for the centennial idea; it should at least elevate us momentarily from our national drabness; it is however unfortunate that history does not stand still and that it is even now gathering force for a significant move which may give a very different sense to our "Memorials".

It is also difficult to trace any national force for civic design in the Centennial effort when, out of some 120 projects listed as of May 1964, at the most 20 will be three-dimensional, half of these being restorations.

However, there is still time for new bricks and mortar projects; and since future events have obligingly cast their shadow before, let us take a critical look at the Memorial to the Fathers of Confederation in Charlottetown.

Here, covering a whole city square, we have a group of massive buildings which seem to do their best to be



functional and yet uneasily try to look small enough to fit the local scale.

One cannot help wondering what this sophisticated ziggurat is doing there; one wonders still more at the theatre-concert hall meant to receive the productions of a metropolitan circuit for an island of less than 125,000 people.

On the other hand, it is by far the most precious thing locally; for there is little of interest old or new

and, you would know it, the parking of motor cars has taken the place of the old trees. As a matter of fact, there seem to be very few old trees on the island, and one slowly comes to realize that, beyond the usual trash or signs that remind you of it, there is only one basic value: the sea, serene and unassailed.

The question is: What did the Memorial bring to the island to further civic design? Will 1967 produce a spate of monuments which will spot the land? Some will be good, they will show what we can do; but they will pinpoint the fact that we can raise monuments but that we do not know how to inhabit the earth in a civilized manner.

To-morrow II

It is unfortunate that because this memorial has already been built, I seem to belabour Prince Edward Island. As a matter of fact, the use of land on the island is no worse than elsewhere and at least the people are beginning to listen to their planner.

The point which I am trying to make is this: on one hand, the best brains, the best designers are going all out to think up monuments, memorials to our historical achievements; on the other hand, the old trees have been cut around the public square, they have been replaced by second growth across the land, and the best thing that can be done about garbage is to erect signs calling attention to it.

With such a perverse sense of civic mindedness or pride, how can we talk about civic design? For we know that ultimately, civic design is a political decision, and a political decision is but a glorified popularity contest. I do not want to be cynical, but I do not believe either that our elected bodies have a hot line with the Holy Spirit. Our civic design will be an expression of the people.

The National Capital is also sacrificing its trees to the automobile. On King Edward Avenue, 128 large, healthy elm trees were bulldozed down to make room for the approaches to the new Inter-Provincial Bridge. Mayor Charlotte Whitton rightly referred to it as "A wanton slaughter of noble elms", but the public indignation was too little—and too late.

Photos: Dominion Wide



So we come down to the irreducible unit: man.

There seems to be no doubt that we are witnessing in our time a radical departure in the condition of man.

Some will say, rightly, that pessimists from way back have always claimed that the old days were much better than to-day; and they will quote Burke, as was done recently in *TIME*, who in 1757 said: "The age of chivalry is gone; that of sophisters, economists and calculators has succeeded".

It is true that in passing judgement on our era one must take as background the whole tapestry of history and exercise much prudence in drafting the "cartoon" which will continue it.

But for us who are concerned with civic design—our habitat—should we not try to understand better, by comparison, the prime mover of civic design: man, and the prime user: also man.

I have always been struck by the fact that Scandinavia, made of old Nordic countries, is probably the place where contemporary civic design is most to the fore, while, at least in parts, such southern and "new world" countries as Mexico and Brazil are ahead of us in civic design. Why?

In the most primitive societies and up to our times, a sense of what is sacred has been fundamental. The land, the soil, the woods, the groves had a sacrality which is quite remote from us today, although no one will be indifferent, be he religious or not, to the mysterious atmosphere which comes from being in a forest or on a lake. For one does not go there solely to estimate how many cords of wood the forest will yield or how much water can be channeled into the Great Lakes.

Ritual buildings of the human habitation, from which we have preserved the custom of taking off our hat in reverence on the threshold, the sacrality of fundamental human functions such as food, sex, work and its essential tools, all the important events of archaic society were considered sacred.

Thus the world of ancient man partook of a supernatural reality. A stone was ontologically matter, but if a consecrated object, it became part of the cosmos.

(This was strangely revealed in Montreal, when a large Moore statue of a reclining nude, made of three separate lumps of bronze, was unveiled. Passers-by, asked for comment by a TV crew, mostly sneered and made roguish remarks. A negro, evidently a workman, hesitated, did not condemn, and, even if uncomprehending, showed all the marks of respect.)

So the world of man is the world of the gods; it is set down in imitation of the gods; it becomes understandable in the way it shows itself as a sacred world; it abhors chaos, it is fixed and orderly.

I scarcely need to say that we live in a deconsecrated world, a profane world. If you are in doubt, just take a look at Peter Blake's *God's Own Junkyard*. Scientific thought, physics, mechanics, chemistry have brought us to Corbu's "machine à habiter". Contact with nature has been cut. "Pa, what is that advertising?" asks the city kid, on seeing a rainbow.

Instead of sacred space founded and regulated by the gods, we have space without character, neutral. There is no qualitative difference in the parts of its totality; no orientation is possible. There is no fixed point.

Let me illustrate this by taking a look at the City.

Architecture defines a way of life; the City projects in front of our eyes the product of a civilization. Yet, in the Metropolis, there is a feeling that numbers or quantity cover quality under an amorphorous cloud. A revolt is brewing because the individual is fast becoming a voiceless herd. "Over-population breeds dictatorship". (Huxley) An increasing amount of frustration fathers a neurosis which can become aggressive.

Basic values are debased or corrupted. Using a well-known example, let us look at what has become of what the ancients called the "Four Elements"—the essential elements for life.

Modern apartment buildings in Malmö, Sweden

(Photo: Larsen)



Air in the city is poisoned, fetid. It is remade in our buildings with a uniform temperature, humidity and smell. One has to go far to find quality and variety.

That our city water has been used many times is nothing new; it has become a manufactured product. Who remembers water from a spring?

Can you recall the odour of warmed-up earth after a summer rain? In the city, where is the soil, where is its natural shape, not raped by the bulldozer?

While fire with its mysterious and elusive form has been hidden in the basement to be forgotten, we hope.

Of course, nobody would go back to the original, nor would I exchange an XKE for a buggy. We have become adapted to this change and it is, in general, better than the original, at least for its purpose.

What I am trying to say is that we have paid a frightful price in deconsecrating what is fundamental. But what of the *form* of the City itself?

When our "post-modern man" builds his City, nature walks out, except maybe in some parsimonious squares where it is man-made.

Free of all hindrances, ("You and your goddam trees", exclaimed an engineer to me) man builds his City with the help of geometry, the science of numbers in space; thus, speaking in human terms, everything becomes artificial; it is easy to understand why imitation reigns. There are artificial flowers on light standards in Halifax.

Under this black sun of the absurd, the citizen who has no fixed point, no basis for comparison, ceases to distinguish between the original and the imitation; then, between what is true and what is false; between what is beautiful and what is ugly; between what is good and what is bad; between good and evil.

That is what Peguy meant at the beginning of the century when he wrote:

The world has changed less since the coming of Christ than in the last thirty years. . . . The modern world debases. It debases the City, it debases man. It debases love, it debases woman. It debases the race, it debases the child. It debases the nation, it debases the family. It debases even, it has succeeded in debasing what is possibly the most difficult thing to debase, it debases death."

I am not preaching; I am not appealing to religions. I am saying that the stars of the night sky are more than $E=mc^2$; that the forest is more than so many board feet; and that in the City, the contacts with nature and its sacred meaning in relation to the cosmos, have been destroyed.

Earlier I mentioned Scandinavia on one hand and Mexico and Brazil on the other, and I asked myself why

civic design was honoured in those countries (not excluding others, of course).

I think that I am now ready to answer my question.

However a-religious is the reputation of Scandinavia, it is worthwhile to note how closely linked it has remained with nature. Not only is it nature loving, but it has taken great care to preserve its setting and to introduce it in its urban development. The form of the land has been carefully maintained in the City and trees are respected. So that in a materialistic society, the sacrality of nature has held the balance and provided the firm base, the reference needed for a sophisticated civic design wanted, understood and shared by all.

Very different to my mind is the source of civic design in the New World. There, the meeting of the old Mediterranean civilizations with the gods of a civilization more atavistic than real has nevertheless maintained a sense of the sacred far enough from the profane to provide a base for civic design of a very different kind.

These considerations are meant to lead me to answer the question as to what will the Memorials of 1967 do for civic design. I am afraid that it will take a long time before we will know how to design a good, a beautiful city. I do not think that monuments will affect design, for I am afraid that our "fast buck", materialistic society is just not interested.

If I were asked what I would choose, so as to reverse the current, I would say: bring back nature to the City; plant trees and do it fast against the flood of coming densities; give the people something real, something true on which to anchor their urbanized souls! I know a maestro of the geometric form who works like a madman in his garden in summer and in his green-house in winter. Compensation, I suppose.

To-morrow III

Some of you have heard the following quotation from an Essay of Frederick Gutheim.

Our cities are formed not by necessity and tradition but by discipline, desire and design.

If we are to have cities, I suggest it is because they make men.

To do this, our cities must be more attractive, more socially agreeable, offer higher standards of comfort and convenience, better opportunities for exchanging ideas and experiences as well as goods, and hold more beauty than other possible ways of life.

In ever new ways, they must be strong magnets, vital centers.



Vällingby, a suburb of Stockholm, where trees and open space maintain man's contact with nature.

(Photo: Refot)

The reason for living in a city, or going there at all, as many since Aristotle have observed, is that it offers a better way of life.

I think we can all be in agreement with the hopes expressed in this beautiful excerpt. But how can we achieve these aims? Is what we regard as our civilization able to produce this City?

While we are desperately and frantically trying to adopt our horse and buggy cities to the automobile in a way which is already obsolete under the flood of greater densities, time, at its own pace, is changing our civilization.

Enough is recognizable of this change that it is safe to say that we are just about crossing the stream from the age of modern man to the civilization of post-modern man, as he has already been called.

Modern man had every reason to be happy and feel secure, because reason could give him the answer to everything. He lived in a happy equilibrium with nature, taking only what he needed and inventing only the tools which he could control. His science gave him immutable laws and his world was to his scale because he could pretty well regulate it.

The post-modern age evolved when the tools became the masters of man. Production ran wild, so

much that it is estimated that in the decades to come, 2% of the population will produce what 98% will consume. Science made great leaps, but its laws are no more immutable. The atom, though indivisible, can be divided in the most complex fashion. Natural resources are about to become scarce and man can destroy his world.

Post-modern man runs scared; he is restless, worried and insecure.

But in the meantime, the quest is on for the "generalist", another name for Oppenheimer's philosopher; conservation of natural resources has passed the stage of evangelism; the arts are flourishing, naturally expressing the insecurity of the day; and the youth of the nation is an unruly, restless but dynamic force; in the meantime, like an old tree which, unable to grow anymore, preserves its life in its deep roots, our generation, forgets that "sur la plus haute branche, le rossignol chantait"!

These are extraordinary times; and how I wish I could be a participant in this new civilization!

I have seen in a forest park of one of our major cities an admonition to the visitor. It says: "Please be silent".

There is hope.

VACHES SACRÉES —

et règlements de zonage

R. W. G. Bryant

Toute société a ses vaches sacrées. Les mythes sont des réalités de la vie. J'ai l'intention de m'en prendre à l'une des vaches sacrées les plus intouchables de la société nord-américaine: la maison unifamiliale et son précieux *terrain privé*.

La maison unifamiliale: un mythe

Car la maison unifamiliale est devenue un mythe: les violentes réactions émotives que déclenche un règlement de zonage destiné à permettre dans une réserve de bungalows la construction d'un autre type d'habitations le prouve bien. Chaque citoyen a pleinement le droit de vivre dans une maison unifamiliale; il me semble toutefois déraisonnable et illogique qu'il tente d'imposer le même genre de vie à tous ses voisins. Evidemment, nous savons depuis longtemps que les affaires humaines se règlent sans logique et sans raison: sinon, il y a longtemps qu'on aurait interdit la construction de maisons unifamiliales où que ce soit sur l'île de Montréal ou l'île Jésus. Et je suis prêt à répéter ceci devant le conseil de Ville Mont-Royal...

J'ai l'impression que la plupart des gens n'ont jamais pensé au problème. Pour l'homme de la rue, le mot maison évoque le lotissement parsemé de bungalows qu'il connaît par la publicité des «real estate brokers». Son choix se limite à ces bungalows, ou alors à la location d'un terne appartement; il n'a jamais pensé qu'il y a d'autres formes d'habitation, extrêmement avantageuses, mais que personne ne construit jamais parce qu'elles sortent de la routine. Un homme d'affaires qui tente de construire quelque chose de neuf rencontre généralement des difficultés insurmontables.

Il devra défendre son projet devant des conseillers municipaux qui n'ont jamais vu de leur vie un seul projet convenable de développement domiciliaire, et convaincre des ignorants qu'on écoute habituellement avec beaucoup trop de patience. Tous ces préjugés sont fortement renforcés par un ensemble de règlements de zonage stupides qui semble avoir été inventés dans le seul but d'empêcher toute tentative de développement rationnel et sain, comme on en trouve un peu partout en Finlande ou en Suède. La banlieue nord-américaine n'a qu'un visage, de San Francisco à Québec, et une société féroce et conformiste mobilise toutes ses énergies pour que ce visage reste immuable.

Au souvenir de ce qu'on peut voir autour de Stockholm et d'Helsinki, on hésite entre le fou rire et les larmes devant le lotissement hérissé de cages à lapin et de poteaux de téléphone. Même lorsque les maisons sont jolies, l'ensemble n'a guère de valeur comme milieu humain et politique.

L'obsession du "bungalow"

Je ne suis pas assez sot pour refuser de comprendre les fondements historiques de l'obsession du bungalow: nostalgie de l'âge des pionniers, où on se taillait dans la forêt l'espace et la charpente d'une maison, contre les animaux sauvages et les Indiens... Aujourd'hui, le pionnier part en auto et va se choisir un lot dans la jungle des spéculateurs, des représentants et des entrepreneurs. Une autre des causes de la fuite vers les banlieues est notre incapacité totale à construire des villes civilisées et agréables. Nous avons fait de nos villes l'image même du dégât: le seul remède que nous ayons trouvé consiste à fuir ces villes et à dévaster de la même façon des milles et des milles du territoire environnant.

Ayant ainsi créé des problèmes de transport, de circulation et de régie des services publics absolument insolubles, nous nous demandons ce qui arrive. La réponse est claire comme de l'eau de source: au lieu de fuir les villes, il vaudrait mieux les transformer et les rendre agréables, pour y vivre, y jouer, y travailler. Les difficultés et les empêchements à cela ne sont pas techniques, mais mentaux et politiques.

A mon avis, la maison unifamiliale de banlieue est le symbole même de la désintégration urbaine; elle en est à la fois le produit, tout comme le sable est un produit de l'effritement du granit. En nombre limité, dans des villages ou des petites villes, entourée d'arbre et disposée convenablement, la maison unifamiliale a ses avantages. Un coup d'oeil sur les banlieues les plus cossues suffit à s'en convaincre, et il est inutile de le nier. Par contre, la maison unifamiliale n'est pas une solution aux problèmes du logement des masses dans les grandes villes.

Les accusations qu'on peut porter contre la maison unifamiliale relèvent uniquement du sens pratique:

1. Elle gaspille l'espace d'une façon extravagante.

2. Elle constitue également un gaspillage de services publics, d'aqueducs, d'égoûts, de canalisations électriques, sans parler de la voirie et du déblaiement de la neige.
3. Une grande ville ne peut dépendre uniquement de l'automobile pour son système de transport; d'autre part, le transport en commun est impossible dans des banlieues où la densité démographique est extrêmement basse.
4. Si jolie que soit chaque maison de l'ensemble, il n'y a rien de plus monotone qu'une immense plaine couverte de bungalows.
5. Elle coûte trop cher tant à l'individu qu'à la communauté.

Construire, comme nous l'avons fait au Canada depuis la guerre, d'immenses villes composées uniquement de bungalows, représente le triomphe du préjugé sur le bon sens. On a calculé que, d'ici 1980, le Canada devrait doubler son potentiel d'habitations; on construira un très grand nombre de maisons . . . Répètera-t-on les mêmes erreurs? Ou le Canadien est-il un animal raisonnable, capable de peser toutes les données d'une situation, d'en tirer les indications nécessaires et de se conduire en conséquence?

Une mise en accusation

Avant d'étudier les problèmes évidents que posent ceux qui bloquent la voie à des solutions rationnelles, j'aimerais élaborer quelque peu les cinq accusations ci-dessus.

D'abord, la maison unifamiliale provoque un gaspillage d'espace fantastique. Généralement, le lotissement en bungalows permet une densité d'environ 4 ou 5 maisons à l'acre; le quart de l'espace est occupé par les rues. Il est possible, techniquement, de placer 20 maisons à l'acre, sans dépasser deux étages; (et je parle de MAISONS, non pas d'appartements). On a réussi à le faire, dans des pays qui ne souffrent pas des règlements de zonage imposés à l'Amérique du Nord.

La faute en est à la vieille croyance populaire qui veut qu'il y ait en Amérique du Nord de l'espace à ne pas savoir qu'en faire. C'est peut-être vrai, mais personne ne songe à aller construire des villes au Keewatin ou en Ungava. En fait, nous manquons terriblement d'espace, là où nous en avons besoin: dans les grandes villes et tout autour. Pour s'en convaincre, il suffit de voir à quel point les prix se sont multipliés depuis quelques années.

Sur l'île de Montréal, l'espace n'est PAS illimité; l'eût-on désiré, on aurait pu le diviser de façon à accommoder confortablement toute la population d'une métropole. Parce que l'idée n'en est même jamais venue à nos grands-parents, nous voyons aujourd'hui la ville s'étendre jusqu'à Repentigny, Chateauguay et le long

de l'autoroute des Laurentides. Il faut entrer de force cette idée dans l'esprit du public: l'espace urbain est précieux et limité, et il faut l'utiliser avec économie et sagesse, comme un budget familial. Ce gaspillage de terrain provoqué par l'absence d'organisation, ainsi que la multiplication ruineuse des bungalows sont une cause première du gigantisme de la métropole.

Deuxièmement, le lotissement en parcelles individuelles cause un extravagant gaspillage au chapitre des services publics. La longueur des diverses canalisations y est, de toute évidence, énorme. Quelqu'un doit payer pour ce gaspillage, c'est-à-dire, en définitive, le propriétaire. Prenons un cas précis: beaucoup de gens ont demandé que les fils électriques soient enfouis sous terre comme on l'a fait en Europe. . .

Troisièmement l'absence de densité de population est un empêchement à l'efficacité du transport en commun. Dans un lotissement à basse densité de population, il n'existe aucun endroit susceptible d'attirer assez de gens pour justifier l'existence d'un service convenable d'autobus ou de train. Le service de transport doit diminuer la qualité de ses services, augmenter ses prix, et ainsi de suite. On se rend compte de plus en plus, même aux États-Unis, qu'un système efficace de transport en commun est essentiel à la vie d'une grande ville. Autrement, le coût des autoroutes s'engage dans une spirale inflationnaire, à mesure qu'elles attirent l'auto qui nécessite d'autres autoroutes, qui attirent l'auto qui . . .

La ville de l'avenir, selon les fabricants d'automobiles, ressemblera au produit de quelque union illégitime entre le rond-point de Dorval et l'échangeur Décarie-Boulevard Métropolitain. Je me fais une toute autre idée d'un milieu civilisé: la voiture automobile est un instrument utile, mais qui doit rester à sa place.

Hélas, un usage excessif de l'auto est la conséquence normale et logique du développement urbain disséminé que provoque le bungalow; chaque famille a très rapidement besoin de deux automobiles, parce que l'absence de transport en commun fait de la femme une prisonnière au foyer. Les nouveaux-nés de demain naîtront peut-être un volant entre les mains! En fait, il s'agit d'un prodigieux gaspillage de ressources et de carburants qui n'est pas nécessairement la preuve d'un degré de civilisation.

Quatrièmement, la monotonie . . . Chaque bungalow possède quelque élément surajouté qui veut le différencier de ceux d'à-côté, mais ce maquillage ne parvient pas à masquer le fait que toutes les maisons sont, en fait, des copies fidèles. Et pourquoi pas? Les aristocrates du Grand Siècle qui construisirent — et habitèrent — la Place Vendôme, à Paris, ou Blooms-

bury square, à Londres, n'avaient aucunement le souci de différencier la façade de leur maison de celle du voisin; il s'agissait de gens très civilisés qui avaient autre chose de plus important et de plus intéressant à faire. Ils vivaient très heureux dans leur maison, qui n'était qu'un élément d'une composition soigneusement préparée.

La désintégration mentale des nord-américains est telle que le simple mot «maison d'appartements» est devenu un très vilain mot dans certains milieux. Les rues et les places classiques de l'Europe de la Renaissance échappèrent à cette manie stupide et tout à fait banlieusarde qui consiste à essayer de faire mieux que le voisin; elles avaient de l'unité, du style, et le sens de la composition évitait toute monotonie.

Comparez avec le lotissement standard de banlieue, qui n'a ni style, ni composition, ni unité, contrairement à Paris, Karlsruhe, Amsterdam ou même cette «ville nouvelle» du 18^e siècle, Edimbourg. Malgré les efforts frénétiques de chaque propriétaire pour différencier son bungalow de ceux de ses voisins, le tout est d'une monotonie effroyable. La seule chose qui pourrait égayer cette mer de petits cubes soigneusement alignés, en vertu du règlement de zonage, serait une utilisation de gros arbres. Hélas! même ceux-ci sont généralement absents. De plus, il n'y a aucune échelle dans une banlieue, aucune relation entre l'immensité de la dimension horizontale et les ridicules poussées verticales que représentent les maisons. Ce défaut est fondamental et il n'est même pas besoin d'être en première année d'architecture pour comprendre que le rapport des proportions est à la base même de toute composition. Les villes médiévales avaient leurs cathédrales, leurs rues bordées de hautes maisons; elles possédaient des places, que les touristes admirent encore aujourd'hui. Qu'y a-t-il, dans les banlieues, pour réjouir l'œil, et peut-être l'esprit? Quelquefois un pylône d'une ligne à haute tension . . .

Sommes-nous à ce point déçus, intellectuellement et spirituellement, que nous ne puissions plus construire, pour nos besoins et selon nos moyens, avec le même sens de la grâce qu'avaient nos aïeux?

Cinquièmement, quel est le coût véritable de cette prodigalité? Les spéculateurs n'en font certainement pas une affaire de charité. Nous savons fort bien comment le coût des terrains de banlieue a grimpé, à la grande joie des spéculateurs, qui profitent d'une chose qui ne leur appartient nullement: la croissance générale de la société. La morale de tout ceci pourrait former le sujet d'un essai: les conséquences de la spéculation sur les terrains sont écrites à la grandeur de notre continent, autour de toutes les villes. Un moyen effi-

cace de vaincre ces spéculateurs, et de fournir un logement convenable aux familles à revenus modestes, serait de faire un usage plus économique et plus efficace de nos terrains à bâtir. On réduirait ainsi le besoin de terrains, ce qui ferait automatiquement baisser les prix.

La phobie de la densité urbaine

On ne peut réussir cela, évidemment, sans venir à bout du préjugé populaire qui veut que l'habitat est d'autant plus préférable que sa densité est plus basse. L'homme de la rue est convaincu de ceci pour la simple raison qu'il n'a jamais vu de sa vie un développement urbain de densité moyenne et qui soit bien fait. Ses points de repère sont inadéquats. Le seul moyen de lui montrer qu'il a tort est de réussir à construire quelques exemples. Et qui se lancera dans cette aventure, en sachant pertinemment que des difficultés sans nombre et coûteuses l'attendent? Les constructeurs ne sont pas des philanthropes.

En Grande-Bretagne, on manque de terrains autour des villes, tout comme au Canada, et l'inflation conséquente des prix est bien connue du public. En Grande-Bretagne, tout comme au Canada, depuis 40 ans, on a construit des centaines de milliers de bungalows de série. En réalité, l'équivalent britannique de bungalow canadien est la maison «semi-detached», à logements en tandem, qu'on construit à raison de 12 par acre. Le résultat provoque moins de gaspillage que la construction de bungalows, dont la densité est deux fois moindre, mais au point de vue de la qualité visuelle du milieu, la méthode britannique n'est guère meilleure — elle est même quelque-fois pire — que la méthode canadienne. Il y a quelques années, un constructeur audacieux et une couple d'architectes se réunirent et décidèrent de briser complètement avec la tradition. Avec soin, ils préparèrent les plans de maisons d'appartement à grande densité de population, mais très soigneusement finies, équipées selon les plus hauts standards, et les érigèrent dans un district très chic de Londres. Il ne s'agissait pas d'habitation à loyer modique pour la masse, mais de constructions de grand luxe pour des gens las de faire la navette entre le cœur de la ville et des banlieues éloignées. Au début, on eut des difficultés avec les prêteurs (il n'existe pas en Grande-Bretagne d'institution comme la Société Centrale d'Hypothèques): leur conservatisme a joué là-bas le même rôle inhibiteur que les règlements de zonage ici. Après quelque temps, toutefois, on vit que ces maisons se vendaient bien et qu'elles constituaient un excellent placement.

Les difficultés premières ayant ainsi été aplanies, plusieurs entrepreneurs ont imité le premier et le mur

du préjugé a été brisé. Sur les coûteux terrains du centre de la ville, il y a place pour un type d'habitation à mi-chemin entre la grande conciergerie et le bungalow. Ceci est vrai pour Montréal autant que pour Londres. Ces ensembles d'habitation (nommés là-bas SPAN) utilisent le terrain à bâtir de façon plus efficace et plus économique qu'on le fait généralement: ils assurent une densité de 15 foyers à l'acre environ. Là où l'espace est rare et coûteux, comme dans toutes les grandes villes, il n'existe pas d'autre solution que d'augmenter la densité et de faire appel à des urbanistes habiles et intelligents. En résumé, il vaut mieux dépenser un peu de matière grise que de gaspiller de l'espace.

Mes suggestions, je l'admets, heurtent de front les notions de la masse sur le sujet. La maison unifamiliale est un symbole de prestige bien plus qu'une réponse intelligente aux problèmes du logement. On en a eu la preuve récemment, au New-Jersey, quand un entrepreneur proposa de construire des logements groupés en couronnes, avec garages souterrains. Il n'avait nullement l'intention d'abaisser le chic de ce quartier réservé, puisque les maisons auraient coûté environ \$60,000 chacune. Il n'avait pas non plus l'intention d'en augmenter la densité démographique: l'espace sauvé par l'élimination de toutes les cours et de tous les parterres privés aurait servi à l'aménagement d'un terrain de golf de 18 trous. Selon toute vraisemblance, on aurait pu s'attendre à ce que les habitants de la région favorisent un tel projet. Eh! bien, non. Ils protestèrent et, en toute franchise, admirèrent le bon sens des plans, mais leur opposèrent ce qu'il appelaient leur façon de vivre, leur "way of life": la vie de bungalow.

Ah! ce maudit rang social

Car le problème ne consiste pas seulement à loger rationnellement de grandes quantités de gens; il faut aussi tenir compte de la psychologie, et même de la pathologie, sociales. Dans les temps bibliques, le prestige d'un homme était rattaché à l'importance de son troupeau, et par le nombre de ses épouses, de ses concubines et de ses héritiers. Aujourd'hui, ce même prestige se mesure à la grosseur de la voiture et à la quantité de précieux espace routier qu'en occupe le coffre (bien que l'achat de Volkswagen par des gens respectables soit en train de rendre ce *status symbol* tout à fait vieux jeu) et ensuite à l'apparence de la maison, à l'importance de la pelouse et au nombre de chevaux-vapeur de la tondeuse qui le tond. Personnellement, je n'attache absolument aucune importance à ces signes extérieurs de rang social, mais il faut se rendre compte que beaucoup de gens y tiennent mordi-

cus. Je ne tiens absolument pas à avoir assez de pelouse pour être obligé d'avoir une tondeuse motorisée. L'excellent service des Parcs de la ville de Montréal est exactement l'organisme qu'il faut pour s'occuper du gazon et il est inutile de lui faire concurrence. Si la toute-puissante technique américaine était capable de construire un outil, qui d'un simple coup de pousse, pourrait se transformer en tondeuse, en chasse-neige, en rasoir électrique, en mixer, en balayeuse électrique, je me déciderais peut-être à en acheter un. Mais une simple tondeuse à essence, jamais!

Ce que je veux, c'est un foyer confortable, pas trop éloigné du centre de la ville, avec un service d'autobus ou de train à portée de la main, de façon à ce que je n'aie pas à me rendre à mon travail en auto si je n'ai pas envie de le faire, et à ce que ma femme ne soit pas complètement exilée. Quant à l'espace qui l'environne, je me contenterai d'un simple patio extérieur réellement privé. Je crois que c'est le poète anglais William Blake qui disait qu'il aimait aimer sa femme dans un jardin. Dans combien de ces propriétés dites *individuelles* et *personnelles* serait-il possible d'ennoblir à ce point un jardin? Le jardin de banlieue est l'endroit le moins privé de la terre. Combien de Dorvalois ou de Pointe-Clairais pourraient faire l'amour dans leur jardin, s'ils en avaient envie? Quant à l'horticulture, personne ne nie qu'il s'agisse d'un excellent passe-temps, mais je ne me sens pas l'âme d'un jardinier: si j'ai envie de voir un véritable jardin, je me rends au Jardin botanique Maisonneuve. Actuellement, il m'est impossible d'avoir une maison convenable dans un quartier convenable, sans que la société ne m'oblige en plus à entretenir une parcelle de terre, que j'en aie le goût ou pas. Il y a des douzaines d'autres passe-temps. Personne, j'espère, ne me considérera comme un citoyen inférieur parce que je refuse de collectionner les timbres ou parce que je ne suis pas spécialiste en porcelaine chinoise médiévale. Je respecte énormément les spécialistes de ces questions, et, à mon avis, les gens qui n'ont aucun passe-temps sont des cadavres... à partir du menton jusqu'à la racine des cheveux, en tout cas. L'horticulture, hélas! dans les banlieues, n'est plus un passe-temps: c'est un rite tribal.

Il me suffirait, personnellement, d'un endroit où faire jouer les enfants, et d'un peu de verdure à regarder, sans passer l'essentiel de ma vie à l'entretenir.

Comment réaliser un rêve

Un livre des architectes montréalais Schoenauer et Seeman, *The Garden-Court House* (McGill University Press) décrit admirablement une excellente façon de réaliser ce rêve.

Ce livre est une étude très détaillée d'une des nombreuses solutions de rechange au développement «traditionnel» : la maison à cour intérieure, qui fait dos à la rue; ce genre de maison a un passé très long et fort honorable. On l'utilise encore aujourd'hui en Chine, en Afrique du nord . . . Personnellement, je préfère l'ancien atrium romain à la cabane de banlieue, mais qu'arriverait-il si je voulais construire un atrium sur un lot de Baie d'Urfé? L'enfer se déchaînerait. D'abord, j'enfreindrais les règlements . . . De toutes façons, l'intérêt principal de ce type de maison consiste plutôt dans ses possibilités de développement intense sur des étendues réduites. Il est très facile de les grouper ensemble, à des densités de 20 foyers et plus à l'acre, et de réaliser d'énormes économies de terrain et de services. On a fait la preuve, en Europe, que ce type très ancien d'habitation peut facilement s'adapter à des conditions modernes et être construit avec des matériaux contemporains. Quelques-uns des exemples les plus intéressants furent construits pour l'exposition «Interbau», à Berlin, en 1957. Et ce n'est là qu'un des rares moyens

d'introduire un peu de neuf dans le domaine de l'urbanisme domiciliaire.

Reconnaissons-le: les tribus nord-américaines vivent dans des bungalows unifamiliaux, tout comme les autochtones d'Afrique du Sud vivent dans des kraals circulaires. Dans chaque cas, il s'agit d'un état d'esprit, et non pas d'un degré dans l'évolution de la technique de construction, il s'agit de l'expression physique d'une société qui commence seulement, et péniblement, à penser en termes sociaux, plutôt que comme une multitude d'individus.

Les us et coutumes tribales évoluent. Par exemple, pensons à la jambe féminine, largement utilisée à des fins toutes autres que la marche! Il y a seulement deux siècles, une jambe de femme était une chose à ne pas montrer dans un cercle de gens bien élevés; c'était la jambe masculine qu'on gagnait de soie et qu'on exposait aux regards du public. Peut-être nos petits-enfants trouveront-ils notre obsession de la vie de banlieue tout aussi farfelue que nous trouvons les coutumes des habitants de l'île de Pâques. Qui sait?

[Reimprimé de Cité Libre, XVe année, No. 66, Avril, 1964. Traduite de l'anglais par Jean Paré.]

COLONEL A. L. S. NASH, OBE, MM

Stanley Nash is so well known to CPAC members across Canada and to our colleagues in the United States, that we have reprinted the following item from the CPAC Ontario Division REVIEW, Number 8, August 1964. On behalf of all the members of CPAC, we wish Colonel and Mrs. Nash a long and happy retirement.

Bon Voyage!

A beautifully appointed converted farm house on the shore of Lake Ontario near the western border of Metropolitan Toronto, provided a colourful setting for an unusual ceremony, happy yet tinged with sadness. The occasion was a farewell party to Colonel A. L. S. (Stan) Nash, on his retirement as Assistant Deputy Minister, Community Planning, Department of Municipal Affairs.

The function was sponsored by members of the staff in the Community Planning Branch, by the Town Planning Institute of Canada, and by the Ontario Division of the Community Planning Association of Canada. The unique and near perfect setting was kindly provided by Professor and Mrs. Anthony (Tony) Adamson, who lent their gracious home at Port Credit for the occasion.

In the unavoidable absence of the Minister of Municipal Affairs, the Hon. J. Wilfrid Spooner, an appreciation for a job well done was delivered by the Hon. William G. Davis, q.c., Minister of Education. Mrs. Richard Harding Scrivener, Chairman of the Ontario Division CPAC, thanked Mr. Nash for his support over the years and wished him a long and happy retirement. Mr. Donald Taylor, Director, Community Planning Branch, expressed the thanks of his colleagues to Mr. Nash for his guidance and leadership over the years. Professor James Milner, Faculty of Law, University of Toronto, spoke on behalf of the National Council of TPIC, and reminded us of Mr. Nash's long and deep interest in 'Planning'.

A subscription raised by his many friends has provided air travel tickets to Britain for a trip to which both Mr. and Mrs. Nash are looking forward, and which they expect to make early in the fall.

The many letters of good will which poured in are a fitting tribute to a popular and well-respected public servant, and to these messages of congratulations we wish to add our own sincere wishes for a long and serene retirement to Mr. and Mrs. Nash.

A PROGRAMME OF ADAPTIVE PERFORMANCE

A method of applying experiments and demonstrations to clarify the needs of growth and change in the urban community

Michel Chevalier

When one looks over the literature devoted to urban affairs, there seems to be something lacking, something unrealistic, about all the new techniques, the new approaches to planning and municipal administration—capital budgeting for example, or the sophisticated mathematical models which are used to project future transportation and land use patterns, or the comprehensive planning process itself—there are a host of useful, almost essential methods like this. But, as we blithely apply them in our towns and cities, we all too often disregard older, simpler approaches which have shown the road for man's advance for quite a while. We must not discount the complex modern methods; we need them to cope with the complex modern city. But, maybe we should give these methods a little more support with some of the horse-sense which was evident, say, in the old New England style town meeting.

The more we project, simulate, analyze, and the more we watch coming out of a computer, the more we tend to make decisions based on criteria and assumptions which have been formulated far from the clamorous arena of *real life*, where the human and political decisions must finally be made.

Urban specialists are aware of this situation, and have tried to neutralize its drawbacks with some degree of success. But one approach has been sadly neglected.

Charles Darwin, in his theory of man's evolution, talked about the process of experimentation, trial-and-error, the small tentative step forward, feeling for the future. Arnold Toynbee explains the development of societies in a similar way—challenge and response. This is the approach which, for example, has made the North American agricultural economy richer beyond the wildest dreams of our forefathers—the provincial agricultural and state land grant colleges, research centres, experimental farms, demonstration programs, and the rest. It could not have been done without aggressive action by the federal, provincial, and state governments. It is an exciting chapter in our history.

But the cities? The urban condition? No. We have done a little on the research side, but we seem to be in

a strait-jacket when it comes to what in scientific method is an essential complement to research—*experiments and demonstrations*.

There are some. But they are sporadic, unrelated, frequently unrecorded. They tend to get lost in the shuffle. And nowadays, we need them more than ever before to test and clarify the complex urban problems and solutions we have to conjure with.

What constitutes an urban demonstration? How is it set up? It comprises a small change in some aspect of the urban condition. This change must be large enough to allow a decision as to an operational policy or project, and to show to affected interests among the public that it is in a direction which will not be harmful to them. At the same time, the demonstration must not be so large as to generate any significant opposition to it at the outset, or its purpose is nullified.

It can be carried out by one or several civic departments, or in co-operation with private agencies. It may entail municipal operating expense or capital expenditure, or no municipal financial outlay at all. It can be small, uncomplicated, easy to carry out; or it can be larger and more complex. And it can be of various types, including the following:

The first type: a trial version (action research or experiment) of a possible new programme or policy—for example in housing, or public transportation.

The second type: a continuing series of small changes or experiments over a period on methods of applying a particular municipal regulation or administrative procedure as they affect the public—for example in building and health code enforcement, or traffic and parking regulations.

The third type: The development of the understanding and support of various interests for a project or policy—for example, a work conference series between key officials, professionals and social scientists, and community and business leaders. There are many ways that work conference series can be set up, and method of operations research and organizational behaviour have been usefully applied here.

Mr. Barnes, who sees to it that the traffic of New York City moves as freely as possible, is probably the most famous municipal official in the application of demonstration techniques to his field. For him, continual experimentation and demonstration is part of the job. The trouble is that he controls only a small segment of the city operation and has been unable to systematize the process. If his experimental activities were to become a part of a *total on-going city programme*, demonstrations in various areas of municipal concern would be related. There would be a better feed-back from each one. A more meaningful pattern of new and better ways to do things would emerge, ways that are acceptable to the public because they see the small-scale results with their own eyes—in housing and urban renewal, traffic and transportation, municipal administration and services, health and welfare, economic development and the rest.

This implies the interdependence between solutions to problems, an interdependence which is with us all the time—for good or ill. By way of illustration, here are two often encountered interactions between solutions and how they support each other, or cancel each other out. Let us say that a city clears or rehabilitates substandard housing in a district; the district itself may then no longer be a problem, but the previous residents have largely been driven to find lodging within their means elsewhere, thus bidding up substandard housing rents in other districts and at the same time increasing over-crowding. The reverse process is much better; it provides mutual support of solutions. That is, alternative housing is provided *before* the renewal or rehabilitation program is started, thus lowering the demand for, and the inflated value of, substandard housing in the district, and making it easier and less costly to acquire or renovate. This also eliminates the danger of over-crowding and a scarcity upward pressure on rents elsewhere. Another illustration is the improvement of street access to downtown either before or after downtown traffic and parking facilities have been provided to handle the increased volume.

It is clear then that one has to think in terms of an *interrelated* programme of demonstrations. We have chosen to call it a "Program of Adaptive Performance". We will apply it to an urban decline or stagnation in a hypothetical city.

The city is an average regional centre of about 100,000 population. There are a number of problems of downtown decline. It is assumed that the city administration and the planning department have analyzed these problems and have a number of pro-

posed partial solutions for them which are categorized in the comprehensive plan, and in the future programmes of various city line departments.

The program of adaptive performance is set up as a complement to other methods of research and planning. It will test and clarify the solutions *without committing the city to an irrevocable course*, and it will show how the various partial solutions affect one another.

For our hypothetical city, we will define two major problems of downtown decline or stagnation:

1. The concentration of lower-income families downtown, in marginal or sub-standard housing. This, among other things, has tended to segregate them in a self-perpetuating substandard environment.
2. The lag in business for downtown commercial and service establishments. This has caused a deterioration in the quality and range of services and goods offered, and has tended to discourage new establishments from locating downtown.

The city administration has a proposed series of solutions to be tested. They include some of the following: renewal; conservation and rehabilitation measures; some spot rezoning; some new street uses, traffic patterns and traffic and parking regulations; refurbishing of streets, sidewalks, parks, trees and recreation areas; relocation of some lower income households outside downtown; measures to encourage greater use of public transit; measures to attract higher income households to relocate downtown; new code enforcement policies; tax abatement; and others.

The hypothetical programme is made up of ten different adaptive demonstrations—as follows.

1. A series of half-a-dozen or more one or two-day work conferences stretching over several months, attended by key public officials and representatives of downtown interests, to clarify downtown problems and obtain a measure of agreement as to their solution.
2. A block, or street, of low and middle-income owner housing for conservation and rehabilitation with city guidance and assistance.
3. A block, or street, possibly over-lapping that of demonstration No. 2, for rehabilitation of sub-standard rental housing.
4. The re-location of a demonstration group of households which may be in over-crowded condi-

tions, or which may be in danger of being displaced by selective demolition in the immediate area of demonstrations 2 and 3.

5. *Municipal action to encourage* a high and middle income downtown housing precinct in the immediate area.
6. A part of the main shopping street in the area subjected to a Norwich-type commercial rehabilitation demonstration.
7. Experimental changes of downtown traffic patterns and regulations, and parking policy and facilities, as they affect the immediate area of the other demonstrations.
8. Experimental changes in level and methods of code enforcement as they affect the area, including vacant and partially used properties.
9. The re-furbishing of public property in the area, including street furniture, trees, parks, sidewalks, and streets.
10. Experimental changes in public transit policy for routes serving downtown, such as street priorities for buses, or subsidies for park-and-ride and downtown shuttle services.

And other demonstrations, as particular conditions dictate, to create a comprehensive programme.

This may look like today's downtown renewal programme in miniature. But it isn't.

It is a *series of experiments*, or demonstrations, which might progressively be revised and enlarged into the component parts of a comprehensive downtown renewal programme in the future. No city administration could muster the power or bring to bear the required knowledge (to say nothing of financing) to launch full-blown operational programmes of this scope all at once. So, all these approaches have been applied operationally in the past only in bits and pieces; incidentally, often with considerable success. But the over-all, or comprehensive aspect has seldom been translated to any degree from city plans into action. It would appear that the comprehensive aspect can only be applied on the ground through a programme of adaptive performance.

Some of these demonstrations have undoubtedly been tried out in your city. Some may be more applicable to specific situations, or in major metropolitan areas, than in the average city we have used. As larger and more complex problems are attacked, more sophisticated individual demonstrations and over-all

programmes will have to be structured. The above is no more than an illustration at the level of least complexity. A city might start out with only two or three related demonstrations and develop the programme from there.

But the four main requirements of a programme of adaptive performance have to be met:

1. To test and clarify proposed solutions without absolute commitment to any major project, or policy.
2. To bring in elements of the public concerned with one or another of the demonstrations in particular, so as to permit them to contribute to, and identify themselves, with it.
3. To provide a measure of flexibility for the civic administration by giving it the means to try out a broad spectrum of alternative solutions, on a continuing basis. This flexibility should allow a city to adapt to new conditions as soon as they appear, rather than letting them develop into crises or chronic problems.
4. To provide for comprehensive inter-action between the various demonstrations.

* * * * *

Let us examine the fourth requirement—inter-action—in more detail. The adjacent table shows where relationships might exist between the ten demonstrations we have chosen, and also where they might affect the two particular problems we have selected: downtown residential renewal and downtown commercial renewal; it also shows which of the demonstrations affect civic revenues and which affect civic expenditures. In other words we can see at a glance that Demonstration No. 2 (a street of low and middle-income housing selected for conservation with city guidance and assistance) will have an effect on five of the other demonstrations: conferences on downtown problems (1); rehabilitation of substandard rental housing on an adjacent or overlapping street (3); the relocation of some households which may be demolished in the area (4); municipal encouragement towards high or middle income housing in the area (5); changes in code enforcement (8). It will also have an effect on the downtown residential renewal programme and on civic revenues and civic expenditures. At present it is not possible to assign quantitative values to these relationships to indicate how much one affects the other, but it may be feasible to do so in the future with a social accounts model.

| EFFECT OF DEMONSTRATIONS | | | | | | | | | | | Downtown Residential Renewal | Downtown Commercial Renewal | Civic Revenues | Civic Expenditures | |
|---|----|---|---|---|---|---|---|---|---|---|---------------------------------|--------------------------------|----------------|--------------------|---|
| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | A | B | C | D |
| Conferences on Downtown Problems | 1 | | X | X | X | X | X | X | X | X | X | X | X | X | X |
| Conservation Low & Middle Income Housing | 2 | X | | X | X | X | | | X | | | X | | X | X |
| Rehabilitation Substandard Rental Housing | 3 | X | X | | X | X | | | X | | | X | | X | X |
| Relocation Some Households | 4 | X | X | X | | X | | | X | | | X | | X | X |
| High & Middle Income Downtown Housing | 5 | X | X | X | | | X | | X | | | X | X | X | X |
| Norwich Type Project | 6 | X | | | | X | | X | X | | | X | X | X | X |
| Changes in Downtown Traffic Patterns | 7 | X | X | X | X | X | X | | | | X | X | X | | |
| Changes in Code Enforcement | 8 | X | X | X | X | X | X | | | X | | X | X | | |
| Refurbish Public Property | 9 | X | X | X | X | X | X | | X | | | X | X | | X |
| Changes in Public Transit | 10 | X | | | X | X | X | X | | | | X | X | | X |

Now, returning to our hypothetical programme—after the various demonstrations in the program have been completed, we want to ask ourselves the question: “Have they, and *how* have they, helped us in solving the problems which we defined earlier?” For this we need a proper evaluation of the results—their effect on each other and their clarification of the proposed solutions to the problems posed. A failure can be as revealing and useful as a successful demonstration. The procedures and the scientific and professional methods employed should be carefully looked at, and also the kind of participation of city departments and private agencies.

Then there is the public. A program of adaptive performance can be particularly useful in developing public interest, because the various demonstrations are easily identifiable, and many citizens will have a particular interest and understanding in one or another of them. This makes it easier to generate public participation than is the case with impersonal over-all planning policies or programs. The evaluation, then, must pay particular attention to the kind of public participation and reaction of individuals and organizations.

By way of illustration we might examine a sample list of special interest groups which, by their nature,

would have a particular stake in one or another of the individually defined demonstrations in our hypothetical programme—and this, much more than they would have in, let us say, a generalized downtown redevelopment programme: the Chamber of Commerce, the Labour Council, Motor League, welfare associations and charitable organizations, Real Estate Board, Builders’ Exchange, retail merchants’ association, property owners’ league, neighbourhood associations, etc.

Finally, the evaluation must permit the city administration to make decisions—on the one hand as to whether or not it should expand some of the demonstrations into projects for a whole district or for the entire city, or change municipal regulations or administrative procedures, or revamp its plans and policy; on the other hand as to how to develop the programme of adaptive performance to a second stage.

In closing, I would like to make the following points:

First, one might react to this proposal by saying that it is not politically realistic. Well, the political realities of each city are different from any other, in the sense that the municipal administration can make more progress along any given line in some cities than

others. This means that the programme of adaptive performance must be set up differently for each situation. And both it and its parts—the demonstrations—should never be bigger than the “traffic” will bear. The only approach is to start small, and build up the process slowly. If it does a useful job, the community will eventually become used to it as a part of municipal government.

Second, the initial cost to the city of a program of adaptive performance must be carefully considered. It is to be hoped that there will later be returns in the form of higher taxes or lower expenditures for better services and a better urban environment. But in the beginning it is best to choose no-capital-expense, or low-capital-expense demonstrations for the programme.

Third, this method of adaptive performance is not put forward as a substitute for the existing and accepted methods of municipal government, and urban planning and implementation. It is, rather, proposed as an untried *addition* to the tools that you now possess to do the job of administering your cities. It is not a cure-all. In the over-all form in which I have presented it, it has never been tried before, although all of the parts of the programme of adaptive performance have been applied successfully by themselves in a number of cities. What has been done here has been to put them together to show how a whole series of small advances—small steps forward (with some steps backward)—can help point out the solutions to the problems generated by the urban growth and change of our times.

BIBLIOGRAPHY

The following have been of particular assistance in developing the ideas of this paper:

Russell L. Acoff; *Scientific Method: Optimizing Applied Research Decisions*, John Wiley & Son, New York, 1962.

American Academy of Political and Social Science; *Annals*, March, 1964. Special issue: Urban Revival; Goals and Standards.

Leonard J. Duhl, ed.; *The Urban Condition*, Basic Books, New York, 1963.

William G. Grigsby; *Housing Markets and Public Policy*, University of Pennsylvania Press, Philadelphia, 1963.

Dorothy and H. Curtis Mial, ed.; *Forces in Community Development*, Number Four in the Selected Readings Series, National Training Laboratories, National Education Association, Washington, 1962.

Herbert E. Striner; *Developing Planners' Interests in Operations Research for Coping With Multi-Disciplinary Problems*, paper delivered at the 23rd National Meeting, Operations Research Society of America, Cleveland, Ohio.

[Ed.—The author, former Montreal Management Consultant and a National Councillor of CPAC, is now engaged in advanced studies and research at the Department of City Planning and the Institute for Urban Studies, University of Pennsylvania.]

THE SANCTITY OF WATER

Titus Burckhardt

Modern technology has long neglected a fountainhead of our life, indeed of its own existence: pure, living water. Here we have a clear hint of lopsided development and one whose implicit dangers are not limited to its effect on water. For the water of our rivers and lakes, if left to itself, is self-perpetuating, renewing and cleansing itself eternally. Once the natural balance is upset, however, it starts to putrefy and die. It is surely no haphazard, then, that this phenomenon also stands as a symbol of the human soul and the laws by which it lives or expires.

One may ask whether there does not exist some sign, some warning that might alert even those of us who have no scientific training to the peril impending to our water resources. And one must answer that the common sense which enables us to distinguish spontaneously between a sick tree and a healthy one ought to serve as such a warning. That this has not happened, or scarcely so, must be due to the fact that modern man not only separates what is "beautiful" and what is "useful" from each other, but also what is "beautiful" and what is "real". It is difficult to say whether this sort of split thinking is the cause or effect of a situation which drives men on the one hand methodically and massively to destroy the balance of things and on the other hand periodically to flee the world that they have thus created. Never before have there been such accumulations of stone, concrete and iron structures; concomitantly, never before has it happened that city populations left their dwellings by the millions in order to find a bit of nature — the same nature which they have banished piece by piece. It is not true that they are only interested in their health when they seek out the mountains or the seaside. Many people — yes, probably all of them — are also looking for the relaxation and calm which they can find only in an environment that has remained unexploited, that has kept its balance and thus still preserves a beauty which quiets the soul and frees the mind from the stress of thoughts always geared to some practical end.

Yet these very people who, consciously or otherwise, seek such beauty when vacation time comes, are quite capable of disallowing it — "silly romanticism" is the expression — the moment that their own convenience is in any way affected. In most cases the good or bad intentions of the individual do not even matter. Each of us is implicated in some kind of economic net or another, and as a rule unconscious self-defense is what causes us to hide from ourselves the destructive effects of certain developments. But in the long view such an attitude is disastrous.

What is beauty, what is beautiful anyhow? Without attempting a definition one may declare that beauty will always reveal a close, rich equilibrium of forces, overpowering in its impact because it can neither be calculated nor mechanically produced. The sense of beauty therefore enables us to grasp certain associations before we understand them exactly with our intellect. In this capacity we find among other things a safeguard for our own bodily and spiritual renewal. It is a protection which may not be disregarded with impunity.

One might perhaps object that men have always made a distinction between the useful and the beautiful. Parks were always a luxury, while forests have ordinarily been turned to practical use. Was it not modern education which first induced people to give protection to a piece of nature just as one would to a work of art?

Yet in earlier times there were also sacred groves which no axe might touch. They served no practical purpose in the usual sense of the word nor were they a luxury. Beauty and reality — those two words which modern man is in the habit of automatically keeping apart — were and are, for peoples whose thought patterns differ from ours, united in the idea of the sacred. Sacred woods still exist today in Japan and India. They were to be found in pre-Christian Europe, too; as such but one example of holy nature, for there are also sacred mountains and, above all, springs, streams and lakes. Even in Christendom, which has generally eschewed the worship of natural phenomena or objects, there were and still are springs and lakes such as the fountain of Chartres or the spring of Lourdes which are hallowed because of their connection with miraculous occurrences.

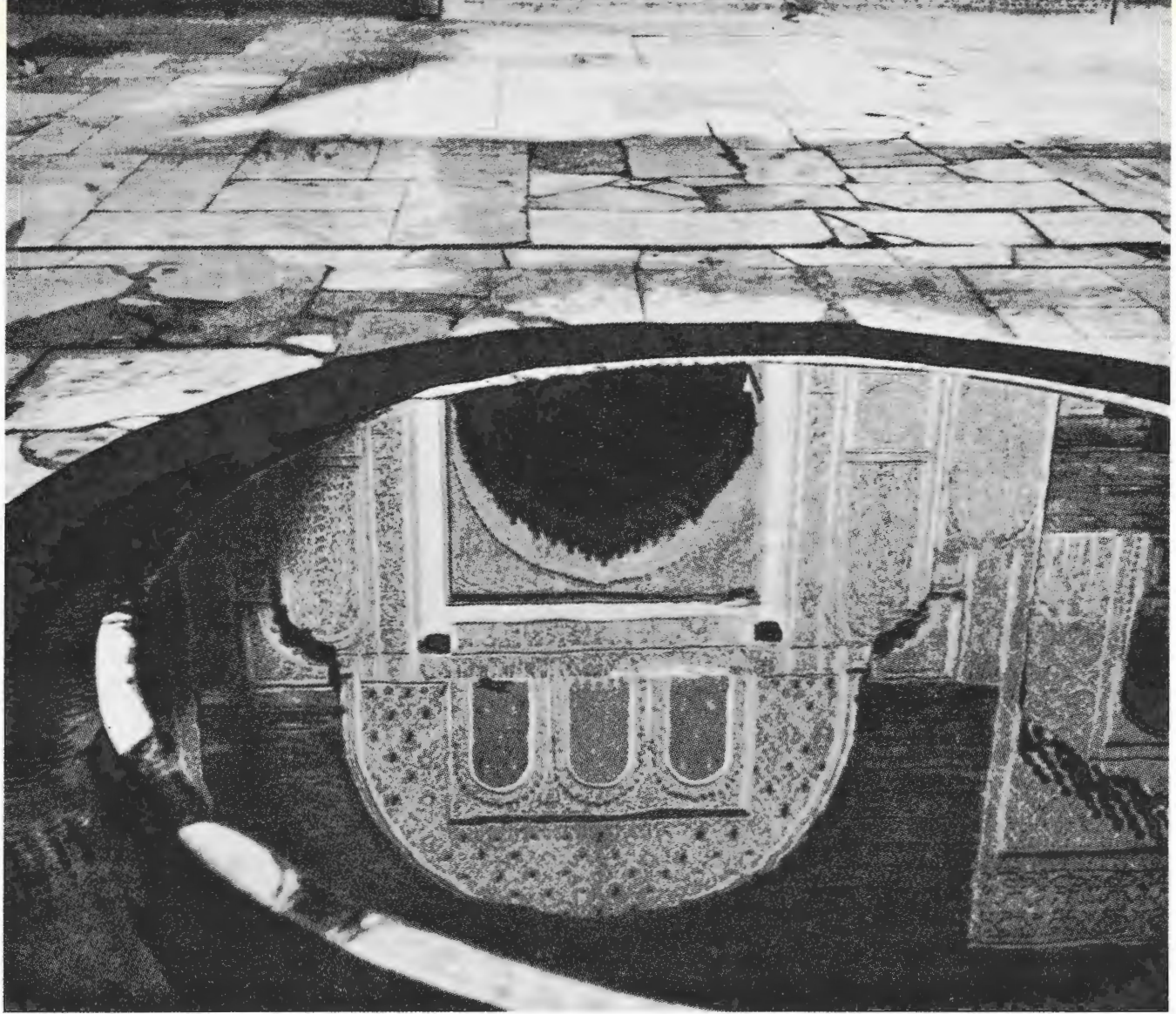
The important point is not that this mountain or that spring is considered sacred and therefore inviolable. A particular instance is valuable because it illustrates a whole order of related things, a whole sphere of nature which, with regard to a small or large community of human beings, is vital and at the same time expressive of a higher reality, transcending the human. For the old Germanic peoples the forest was an indispensable foundation of their communal life, but it was also like a temple for them, a place of the divine presence. Since every woods was invested with this quality, it was looked upon as fundamentally indestructible. Since the woods also had to be used, however, sacred groves were set apart as a reminder of this symbolically meant inviolability.

We may observe something similar in the sanctity of the cow in Hindu religion. For the Hindu everything that lives is sacred, that is, inviolable and symbolic. For, according to Hindu teaching, consciousness as such participates in the one great divine spirit. But since it is impossible to avoid the killing of living beings always and everywhere, the law of inviolability was restricted in practice to a few exemplary animals. Among these the cow occupies a special place as the incarnation of cosmic compassion and motherliness. So in avoiding the slaughter of cows, the Hindu is expressing his veneration for all living things and at the same time protecting one of the bases of his ancient culture, which has rested upon tillage of the soil and animal husbandry.

In like fashion, the many springs venerated as holy in the Christian Middle Ages bespoke the sanctity of water as such. They were a reminder that water is an image of grace, as expressed in the symbolism of the baptismal ceremony.

Depending on the faith a people holds and on its spiritual heritage, other things, be they natural or artificial, are regarded as sacred. The four elements air, fire, water and earth, which appear to our senses as the simplest forms of matter, have been venerated in virtually all times and places with the exception of our modern, rationalistic civilization. Of these four earth is illimitable and air impalpable, while fire by its nature cannot be sullied. Water alone is vulnerable and by this token enjoined to our special protection.

Summarizing it all, we may say that for non-modern cultures there exist realities which extend beyond and break through the plane of mere utility. These realities are purely spiritual or divine in nature. But as reflected in certain physical aspects of existence they become the objects of veneration and awe and are removed, wholly or in part, from violence or intervention at the hands of man. Such an attitude is of course very different from the aesthetic feeling that can move us to defy all practical considerations and to respect and protect something in nature. Yet this feeling for beauty is somehow present in reverence for what is holy, for the truly beautiful does contain in itself an inexhaustible wealth of harmoniously united possibilities. The same applies to what is sacred and, ultimately, to all those phenomena or elements that may be counted among the foundations of life. In this sense, awe in the face of the sacred also serves more or less directly to uphold life, and in ways the end of which we cannot always see.



A well for ritual ablutions in the courtyard of the medersa, or college, of the Andalusians in Fez, historic capital of Morocco.

(Photo by the author)

The “elements” of which we have spoken have nothing to do, naturally, with the elements of present-day chemistry. They are, rather, the stuff “of which the world is made” as it appears to our unaided senses: in solid, liquid, airy, and fiery forms. True, there are fluids other than water, yet none presents to us the same aspect of purity and none other, certainly, has even remotely the same importance to the maintaining of life; just as there are gaseous bodies other than air, yet none of which can be breathed. The four classic elements are primal images of the human soul. Incomprehensible as the soul may be, its qualities can indeed be compared with these elements. This is what St. Francis of Assisi means when he praises them in his famous “Song of Brother Sun”. Of water he says: *Praise to Thee, my Lord, for Sister Water, Who is so useful and humble, Precious and pure.*

This sounds like a purely poetic way of speaking, yet it points to far more. Humility and purity are apt terms for water, which in its flux clings to all forms yet does not surrender its purity. And do we not have here a metaphor of the human soul, which is capable of taking in all kinds of impressions and of following many pathways and yet remains true to its own undivided nature? “The soul of man is like the water”, wrote Goethe, using an image that one often finds in the sacred writings of the Near and Far East. The soul is like water, just as the spirit is like the wind or air.

Possibly no people has a keener consciousness of this experience — that the soul finds itself in the contemplation of water, is revived by the natural play of water, and is refreshed by its calm and purified by its clarity — than the Japanese. All of Japanese life, at least to the extent that it still rests upon tradition, is permeated by a sense of purity and of supple simplicity modeled upon water. The Japanese makes his pilgrimage to the renowned waterfalls of his country or will meditate for hours on the placid surface of a temple pool. There is an oft-depicted story from the Orient which well illustrates this. It tells of the Chinese sage Hsuyu to whom a message was brought that the emperor wished to give him the kingdom. Hsuyu fled to the solitude of the mountains and washed his ears clean of temptation in a waterfall. In a color woodcut, the artist Harunobu (1725-1770) pictured the sage allegorically in the figure of a young noblewoman.

For the Hindu the waters of life are embodied in the Ganges which, rising in the Himalayas — the eternal, ice-tipped mountains of the gods — fructifies the largest and most populated regions of India. Its water is held to be absolutely pure, and in actual fact the water is preserved from putrefaction by the fine sand which it carries along. The penitent who immerses himself in the Ganges is freed of all sins. Inner purification takes place through the baptism of the flesh in this river which, coming, as it were, from heaven, has its source in the fount of all grace.

In a somewhat different yet related sense water signifies the primal substance of the universe. For water contains in itself every conceivable form. When we read in the Biblical story of Creation that in the beginning, before the earth was created, the spirit of God was hovering above the waters or when the holy scriptures of the Hindus relate that all living beings in the world came from the primordial sea, we must not imagine water in the ordinary sense. Yet the picture which these myths suggest is fitting, because they accurately describe the enduring indivisibility of the first substance.

The tale of the creation of all things from the primeval ocean is echoed in a passage from the Koran which reads, "We created each living thing out of the water". And the Biblical parable of the divine spirit hovering over the waters has its counterpart in the Indian symbol of Hamsa, the divine swan, who, swimming upon the primeval ocean, hatches the golden egg of the world. In the Koran, too, it is written that in the beginning the throne of God was upon the water.

The opened lotus chalice which is pictured as the seat of Indian divinities may also be looked upon as a throne of God raised up above the water of primary matter with all its potentialities. This symbol passed from Hindu into Buddhist mythology and art, where we are led from the significance of water as the primal substance of the world back to its inner meaning alluded to above. The

Station Island, or St. Patrick's Purgatory, on Lough Derg, Ireland's most important place of pilgrimage with a tradition going back 1,500 years. (By courtesy of Bord Fáilte Éireann)

This article is reprinted from "Save Our Water" a publication of CIBA. The author directs the Urs Graf publishing house in Lausanne and is the author of numerous publications on Islamic and medieval culture.



lotus seat of Buddha or of Bodhisattva rises from the waters of the soul, even as the spirit liberates itself from passive existence. Here water represents something which must be overcome; at the same time it is good because in it there is rooted a flower whose cup harbors the "precious jewel" of Bodhi, the divine spirit. Buddha, the "jewel in the lotus", is himself this spirit.

One could go on recounting almost unlimited examples of this sort. Those we have mentioned may suffice to show that in all cultures which one might call pre-rational (and this by no means in a negative sense) water has been given more than just physical or biological importance. At the same time its symbolism is never arbitrary or artificial; on the contrary, this derives from its very nature. A contemplative or intuitive view of nature is not conditioned alone by "feelings" nor is it limited by time or space. It looks at the constant, essential phenomena of the world and looks through them, perceiving their timeless archetypes and causes. This still holds, even in our modern world where such a mode of viewing things may appear altogether excluded.

I say "may appear" because this way of looking upon the world is too firmly anchored in our nature to disappear altogether. It even leaves its traces in the unconscious and one would have no difficulty in showing how the mysterious attraction which water exerts lives on in the realms of art and poetry. For that matter, what person has failed to experience a bit of the awe and reverence called forth by everything sacred when contemplating a clear mountain lake or a spring gushing forth from a cliff? Since this is so, it is all the more amazing that so many people remain passive in the face of the increasing pollution and destruction of our rivers and lakes. What is the explanation? No doubt most of us let the indignation that we ought properly to feel when we see nature so mishandled be suppressed by the thought that no matter how lovely something may be, it must bow to economic necessity, even be sacrificed to this necessity. The peoples of earlier times were wiser. They knew that one does not disrupt the balance of nature without penalty. Superior as we have become to them scientifically, our knowledge is not great enough by far to protect us against the consequences of the violence that has been done to nature. Even if we were able to secure ourselves against the reactions called forth in our environment, we would still have no assurance that nature will not take her revenge in less obviously visible ways. An earnest glance at the world today, particularly at those ancient societies whose inner equipoise is crumbling under the impact of modern ideas, is enough to indicate that the outcome may well be a corruption of the "living water" which has been a source of their abiding strength. Compared with this loss, the imperilment of water resources appears almost trivial.

Yet even in the Western world of the 20th century sacred waters do survive. In County Donegal, the northernmost part of Ireland, lies Lough Derg. In this lake is an island with a number of Christian shrines from the Middle Ages. The visitor is shown a cave which represents the entrance to the nether world. It is called "Saint Patrick's Purgatory", for here the patron saint of the land is supposed to have shown the vision of hell and the mount of purification to the heathen.

Since the early Middle Ages this island has been a place of pilgrimage governed by strict rules. The pilgrims who reach the island by ship must be fasting and may only come ashore barefoot. During three days they must submit to certain spiritual exercises which consist mainly in prayers offered on their knees before various crosses erected on the rocks in honor of the most important saints of Ireland. When the pilgrim has completed his devotions at these stations he proceeds to a rock that juts out of the water at some distance from the shore. Here, after saying his prayers, he speaks his confession of faith aloud while looking out to the lake. People who have taken part in this pilgrimage declare that these culminating moments of solitude, passed in sight of the lake and the vacant hills surrounding it, opened their hearts to an experience of which words cannot tell.

planning vacancies

METROPOLITAN TORONTO PLANNING BOARD

Director of Research Division \$10,000-\$12,000

Degree in social sciences, plus degree in planning or responsible planning experience. Thorough familiarity with planning research techniques. Report writing ability essential.

Apply to: Metropolitan Toronto Planning Board, 790 Bay Street, Toronto 2, Ontario.

CORPORATION OF THE COUNTY OF YORK

Planning Consultant

Applications will be received by the undersigned for the Office of Planning Consultant to serve the County of York.

Duties: To undertake basic and continuing studies of the physical, social and economic development of the County; to supervise technical staff in conducting research activities; to provide the County Council and/or its Committees with special studies, information and advice on

all matters affecting the County from time to time; to co-operate with other County officials in conducting work and to maintain effective liaison with officials of the Provincial government, other municipalities, etc. who might have an interest in the development of the County; to provide consulting services to all municipalities in the County on all aspects of local planning matters.

Qualifications: Degree in planning or a related field and several years of significant experience in the administration of a complex planning operation.

Salary: Commensurate with qualifications and experience.

Address all applications to: J. L. Smith, Clerk-Treasurer, County of York, 62 Bayview Ave., Newmarket, Ontario.

EDMONTON, ALBERTA

Planning Officer 11

Two excellent opportunities for young graduates in Planning in the Provincial

Planning Office at Edmonton, Alberta. They offer scope for initiative, original creative work and supervision of more routine work, such as the processing of subdivision applications. Original work includes the preparation of General Plans for an assortment of different-sized urban areas, and participation in a new programme of planning research on a province-wide basis. Here is an excellent opportunity for the young qualified planner to work with one of the most effective Planning Acts on this continent, in a congenial office.

Salary Range: \$6,840-\$8,580 by six steps of \$300 and \$360 per annum. Generous fringe benefits and travelling allowances.

Competition No. 64-225.

For details and application forms apply to: The Personnel Administration Office, Room D 203, Terrace Building, Edmonton, Alberta. For technical details apply to: The Provincial Planning Director, Room 212, Municipal Affairs Building, Edmonton, Alberta.

publications

Listed below are only a few of the many publications available from the National Office of CPAC. Please write to us if you would like a complete list of the printed material available from our office.

THE CITIZEN'S GUIDE TO PLANNING

By Herbert H. Smith. An outline of the need for planning, the process involved and the role of the citizen. \$2.00.

ZONING AND THE SMALL COMMUNITY

By Earl A. Levin. Discusses the general principles of zoning and includes model zoning by-laws for rural municipalities, for villages and for towns. 75c.

SUBDIVISION CASEBOOK

Edited by Mary Rawson; drafting by Agnes Norville. Readers in British Columbia should order their copies from the Planning Institute of B.C. Persons in other areas may order copies from the CPAC National Office. An illustrated summary of 15 subdivision designs. Free.

CITIES IN THE SUBURBS

By Humphrey Carver. Published by the University of Toronto Press. 120 pp. illustrated. \$4.95.

TEXT OF A MODEL ZONING ORDINANCE

Published by the American Society of Planning Officials. \$2.00.

CANADIAN SETTLEMENT: AN APPRAISAL

By Norman Pearson. Background paper for the Duke of Edinburgh's Second Commonwealth Study Conference. 25c.

CRISIS IN TRAFFIC, TRANSIT AND PARKING

A "Civic Administration" Report. 25c.

FILMS OF INTEREST

A comprehensive list of films on many aspects of city growth and planning; includes names of suppliers, rental fees etc. 25c.



